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The Korean New Year.

The first day of the new year is every Korean's birthday, not because they were all born on the first day of the first moon but because, according to their reckoning, a Korean's age corresponds to the number of years *in which* he has lived. At birth he is one year old, namely the year in which he was born; and if he should chance to be born on the last day of the twelfth moon, the very next day he would be two years old; for he then has seen two years. This may seem strange to us, but is it any stranger than for a "globe-trotter" to hurry through the open ports of China and then go home and say he has "done" that interesting country? All of which means that every oriental inconsistency can be matched with an occidental one of similar proportions.

As all the Korean birthdays, then, are rolled into one, we might expect that it would be the signal for unusual festivities. Nor are we disappointed. In preparation for this great day, the average Korean will even try to pay up all his debts. This alone marks it as a red letter day and one that is quite outside the ordinary. If he can't pay his debts he will at least make some excuse for not doing so; and this, while less satisfactory (to the creditor) than the actual payment of them, is itself sufficiently startling.

In honor of the event a new, or at least a clean, suit of clothes is forthcoming and in some cases this suggests a com-

plete bath. The Koreans have never enjoyed the reputation of the Japanese in this line, and yet bathing is not so uncommon in Korea as many seem to believe.

The day before New Years, preliminary calls are in order among high and low alike, at which they wish each other a happy riddance of the old year. All schools are closed and only such work as is necessary is performed during the first half of the new moon. They believe in beginning the year right!

On New Year's day the elders all do their calling and the small boys troop about the streets visiting the houses where they are known and getting presents of kites and sweetmeats. The flying of kites is strictly confined to the first fifteen days of the first moon, and while solitary, lonesome kites are seen in the air at other times this half month holiday is the only time that the telegraph wires reap any considerable harvest.

One of the most important of the ceremonies to be observed is the burning of hair. The Koreans are not thrifty enough to save the combings in order to utilize them in the shape of a switch. After time, the great barber, has gotten in his work; but they save them for another purpose. In the occident the falling out of hair is itself a misfortune but with the Koreans each hair represents some misfortune stored up for the future, and so it may be said that each calamity hangs over their heads suspended, like the sword of Damocles, by a single hair. The only way to ward off the evil is by burning the hair. Few Koreans are so strict as to save all the combings of the year, but those of the last few days only are laid aside in order to perform this necessary function.

It is considered proper to take a single cup of wine on New Year's morning, not for the stomach's sake but for the *cars*' sake, as this will render them sharp all the coming year.

Most of the peculiar customs connected with the new year are reserved for the fifteenth, which is the full moon; but between the first and the fifteenth there is one day that requires a word of mention. It is "Rabbit Day," and it is deemed unfortunate. It is called *l'up-nal* now, which is a corruption of *l'ok-ki-nal*—"Rabbit Day." Singularly enough the rabbit is classed with evil animals like the fox and wild-boar. While, at the same time, it figures in folk-lore much like the

Bre'r Rabbit of Uncle Remus fame. On this "Rabbit Day," which is indicated without fail on the calendars, women and girls shun the street as on no other day in the year. On "Rabbit Day" they tie a piece of string to the loop of their pouch-strings in the belief that it will give long life. They say that since the rabbit's tail is short, this will lengthen it and so become an omen of longevity.

It is during these holidays that the annual stone fights begin. They need no description here. They are said to have begun during the days of one of the Koryŭ kings who instituted the custom of having sham fights in the palace grounds for his own amusement.

We now come to the great *po-reum* 보름 or full moon, the fifteenth of the month. The derivation of this word opens up a most interesting subject. It is of comparatively recent origin, for it began at the time of the Manchu invasion of Korea in the middle of the 17th century. It was about the middle of the twelfth moon that the Manchu army entered Seoul. That was a day of terror for the Koreans, for the Manchus were even more ruthlessly savage than the Japanese had been in their great invasion, less than fifty years before. It may well be that the festival of the new moon was a grim one for the Koreans. It was a festival of hatred, a carnival of impotent rage; for the Manchu was to Korea what the Goth was to Rome. From that time the festival of the first new moon was called 분홍 *punham* or "Impotent Rage," and according to the laws of Korean enphony this easily deteriorated into the sound 보름 or *po-reum*. A curious confirmation of this is found in the fact that only in Seoul is this festival called *po-reum*. Elsewhere it is called *yŭl-tas-sŭ* = "The Fifteenth." This has passed into proverb. When a Korean wishes to express the idea conveyed by the English proverb "A rose by any other name would smell as sweet" he says *Seoul po-reum, Si-gol yŭl-tas-sŭ* or "Po-reum in Seoul is the same as *yŭl-tas-sŭ* in the country" or generally "Though the name is different the thing is the same." But this derivation of the word *po-reum* is also witnessed to by other customs connected with this festival. At this time the Koreans "eat *pu-reum*" = 부름. Now this *pu-reum* means the walnuts, chestnuts and pine-nuts which are always brought out at this

time. At first it was only *walnuts* to which reference was made in the word *po-reum* but came to mean any nuts. But what are walnuts called in Korea? They were originally *ho-do* (胡頭), = "Manchu apricots," but from the time of the invasion the name was slightly changed to *ho-du* (胡桃) = "Manchu Head." When the walnuts are brought out on this festival, the first three are crushed between the teeth and thrown out into the street, signifying that three *Manchu heads* have been smashed. Thus the Koreans vent their hereditary spite against their despoilers and give vent to their *po-reum*, *분흥* or *부름* *po-reum*, namely their impotent rage. Hence the ulterior meaning of *po-reum* is fairly well established.

This first full moon is supposed to tell the fortunes of the farmer. If the moon looks pale and white there will be too much rain. If it looks red there will be drought. If it looks dark there will be famine. If it has a rich mellow tinge, or golden color, all will go well.

Those people who fall, for the year, under the "Moon-star-influence" must be careful to make torches of *ssari* wood and bow with lighted torch toward the moon as it rises.

If a man wishes to make sure of good luck he must on that day comb his hair nine times, wash his face nine times, eat food nine times, pretend to sleep nine times, study nine times, and go through the motions of his handicraft nine times.

It is customary to eat a little of every kind of vegetable one can get hold of, for a person will not be able to eat of any kind of vegetable during the year that he has not tasted of on the great *po-reum*.

The custom of feeding the ravens is a very old one, since it originated about 530 A. D. It shows the tenacity with which tradition holds its grip on the Korean mind. In ancient Silla, King Chi-teung was feasting in a summer-house one day. A raven flew down and deposited a letter before him and then flew away. On the cover was written "If the king reads this two people will die. If he does not read it, one will die." He refused to open it but one of the courtiers said that the "one" might be His Majesty. So the letter was opened. It ran thus: "Let the king hasten to the palace, enter the queen's apartments and shoot an arrow through

the zither case." He did so, with the result that the chief Buddhist priest was killed, who had taken advantage of the king's absence to attack his honor. Ever since that time the raven has been remembered with gratitude and it is annually fed with special cakes made for this express purpose. These cakes are called *O-jak* or "Raven medicine." Of late years these cakes have generally been consumed by the children rather than by the ravens.

Several other of the curious things that are done on this day were described in the November number of the *Review* for 1902, and hardly need a detailed description here. Among them were the following: Cut out a red disc of paper representing the sun, fasten it to a stick of wild cherry wood and stick it up on the roof. Make three torches of wild cherry wood and burn them by moonlight. Throw a bowl of millet porridge into the river. Take a full bath, sit facing the east, and bow thirty times. Tear off the collar of the coat and burn it toward the south. Face the west and bow four times toward the planet Venus. Stuff cash into a straw man-ikin and throw it into the street. Fix a paper stocking on the roof with a piece of wild cherry wood. Besides these there is the practice of casting five discs of wood with the words metal, wood, fire, water and earth written on them and determining from the different combinations what the fortune for the year will be.

Every day in the year is named after one or other of the animals which correspond to the twelve points of the compass. Beginning with the north and passing around the compass toward the east these animals are the rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, hen, dog and pig. It is during the first twelve days of the year that these names of animals have special significance.

Every one is acquainted with the custom of walking over twenty-four bridges on the night of the fifteenth. This is supposed to strengthen the legs and ensure health during the coming year. The idea originated in China during the Tang dynasty. So it is written in Chinese poetry, which affirms that if this is done a man's legs will be as strong as the "legs" of the bridges. It is significant that the Korean words for "bridge" and "leg" are the same. It is not improb-

able that in early times when streams were generally forded the idea of making wooden supports or "legs" to hold up the rude bridges naturally suggested the word "leg" for bridge. The primitive temporary bridges found throughout Korea today are supported by sticks placed in such a position as to resemble the legs of a man standing in the water. In fact may it not be that the principle of the arch was originally suggested by a man striding a ditch or stream, the spine being the keystone which together with the pelvic and thigh bones formed the entire arch?

In support of the theory that diseases can be warded off by making straw manikins, and stuffing them with cash and throwing them to the beggars, the following tale is related. A gentleman living in Cha-kol was grievously afflicted with an incurable disease. His wife was in great distress. Every remedy had been tried but without success. At last in desperation she asked some of her neighbors if the straw manikin would work in the case of a gentleman as well as with common people. They were doubtful but thought it worth trying. So, unknown to her husband, she made a straw figure of a man as large as life, dressed it in a complete suit of her husband's clothes, with hat, shoes, headband and belt complete, and set it out in the street. But the beggars were all afraid to touch it, for the clothes were worth a large sum of money. A day passed and the anxious wife was in despair. No one had carried off the effigy. At last a poor fellow, on the verge of starvation, determined that as long as he must die anyway he might as well run the risk. So he seized the silk-clad manikin and put down the street as fast as his legs would carry him. He stripped off the gaudy garments and pawned them. Not for many a long month had he held so much money in his pouch.

But that night he was suddenly seized with the same disease with which the gentleman had been suffering and before morning he was a corpse. The probability is that in his half starved condition he overate and caused his own death. At any rate, at the very hour when he was taken ill the gentleman suddenly recovered, much to the joy of the wife. That night in her dreams there came to her a poor wretch who said that it was he who had taken the manikin but that on

that same night a goblin had come to him and claimed him as his legitimate prey.

This is one of the many "authentic" cases in which the casting away of a straw manikin has brought back health and warded off disaster.

The Cho-rung is a sort of amulet which boys and girls tie to their pouch strings on the shortest day in the year, the winter solstice. For boys it is called *mul chorung* or "large chorung" and for girls it is called *suk-ki chorung* or "baby chorung." These are pieces of wood about an inch long and shaped something like a bottle. They wear these tied to the pouch string together with a cash piece, until the fifteenth of the first moon and then, on the street, ask each other for them. The giving up of the *chorung* signifies the getting rid of bad luck for the whole year. This is a Buddhist survival but the monks themselves do not know where the custom originated. In time gone by old Taoists used to hang to the top of their walking sticks an amulet much resembling this, and so there may be some question whether it is Buddhistic. In any case it is of Chinese origin.

Another curious custom that is absolutely universal in Korea from the very highest to the very lowest is that of tearing off the collar of a coat and giving it away with a piece of mouey. Every member of every family does this. The collar of the coat, continually rubbing against the neck, is prone to get soiled, and herein lies bad luck. But they do it only once a year, worse luck!

The Korean Physical Type.

We have received from a subscriber, who is a recognized authority in the far East on the subject of physical and physiognomical relationships, an objection to our theory of the southern, or at least Dravidian, origin of the Korean people. He bases his objection on the fact that the Dravidian people differ so widely from the Korean in physique, physiognomy and especially in the growth of hair. This argument, if established, would prove a very strong one. The question,

however, is one of fact. Is it true that this wide difference exists? Since receiving this communication we have taken steps to discover the facts bearing upon this question, and we are free to confess that they do not seem to hear out the contention of our correspondent.

Now it is evident that we must look to the written statements of men long conversant with the Dravidian peoples in order to discover the facts in regard to their physical characteristics. A mere visitor to those regions would not be able to form correct conclusions, for he would not have opportunities of studying those peoples in all the details of their life nor to see enough of them numerically to draw conclusions. For this reason we turn to the words of men who have spent many years among the Dravidian peoples and who, if anybody, are competent to speak.

Mr. Hodgson, as quoted by Bishop Caldwell, says "A practiced eye will distinguish at a glance between the Aryan and Tamilian style of features and form. In the Aryan form there is height, symmetry, lightness and flexibility; in the Aryan face an oval contour with ample forehead and moderate jaws and mouth, a round chin, perpendicular with the forehead, a regular set of fine features, a well raised and unexpanded nose, with elliptical nares, a well sized and freely opened eye, running directly across the face; no want of eye-brows, eye-lash, or beard; and lastly a clear brunette complexion, often not darker than that of most southern Europeans. In the Tamilian (the typical Dravidian) on the contrary, there is less height, more dumpyness and flesh; in the Tamilian face, a somewhat lozenge contour caused by the large cheek bones; less perpendicularity in the features to the front, occasioned not so much by defect of forehead or chin as by excess of jaws and mouth; a larger proportion of face to head, and less roundness in the latter; a broader, flatter face, with features less symmetrical, but perhaps more expression, at least of individuality; shorter, wider nose, often clubbed at the end and furnished with round nostrils; eyes less and less fully opened, and less evenly crossing the face by their line of aperture; ears larger; lips thicker, *beard deficient*, color brunette as in the last but darker on the whole, and, as in it, various."

We are willing to submit this description of a Dravidian

to anyone intimately, or even superficially, acquainted with the Korean and ask if it does not *exactly describe him even to the minutest feature*. Has he not less height and symmetry than the Aryan, which is practically the European? Has he not the lozenge contour of face, high cheek-bones, excess of jaw and mouth, too much face for his head, a broad flat face, short wide nose, round nostrils, eyes less fully open and less evenly crossing the face, ears large, lips thick and beard *deficient*? Nothing could more exactly describe the Korean. And yet our correspondent tells us that the Dravidians have heavy beards.

“Look steadfastly” says Mr. Hodgson, “on any man of an aboriginal race (in Southern India) and say if a Mongol origin is not palpably inscribed on his face.”

While agreeing completely with Mr. Hodgson as to the Scythian affinities of the Dravidians, Bishop Caldwell cannot speak so definitely, for he finds among the more cultivated of the Dravidians many similarities to the Aryans of Northern India; he believes however that these similarities have resulted from centuries of intermixture. But before quoting him let us take the evidence of Rev. Mr. Hislop on the Gond tribe, one of the less civilized of the Dravidian tribes and one in which there has been less admixture. He says: “The Gonds are a little below the height of Europeans, and in complexion darker than the generality of Hindus, bodies well proportioned, but features rather ugly; a roundish head, destended nostrils, wide mouth, thickish lips, *straight black hair and scanty beard and mustaches*. Both hair and features are decidedly Mongolian.”

Bishop Caldwell adds “An ascent from the Mongolian type to the Caucasian is not unknown; but conversely, it is not known, I believe, that there has been any descent from the Caucasian to the Mongolian. It would seem therefore that it only remains that we should suppose the original type of the whole Dravidian race to have been Mongolian, as that of the Gonds generally is upto the present time, and attribute the Caucasian type now universally apparent amongst the Dravidians of Southern India to the influence of culture, aided perhaps in some small degree by intermixture with Aryans.”

It is evident from this that the authorities do not fully

agree as to the prevalence of the Mongolian element in the physical characteristics of the Dravidian people as a whole. Some claim to see a distinct Mongolian type while others fail to see it. All agree that the wilder and less civilized tribes included in the Dravidian race are clearly Mongolian in type. As described above they agree in a remarkable manner with the Koreans of to-day. As to the more advanced Dravidian peoples some authorities see a Mongolian type and some do not but even those who do not see it believe that the difference between them and the more aboriginal types is due to a long period of cultivation and of intermixture with Aryan peoples. The question then arises whether or not the less civilized Dravidians are the typical Dravidians. As quoted above, a change would naturally be toward a Caucasian type rather than toward a Mongolian type, and other things being equal we always expect development to be upward rather than downward; so it seems fairly certain that such tribes as the Gond are the most typical Dravidians. To make this point more clear let us suppose that someone wishes to learn the habits and customs of the aborigines of America in order to compare them with the wild tribes of northern Siberia. Would he go to western New York State where there are the remnants of Indian tribes engaged in peaceful agricultural pursuits, living in ordinary houses and dressing in ordinary European clothing? Would he not rather seek out those tribes which have been least in contact with the white man and are least removed from their aboriginal status? So it is that we say with confidence that if we are to find out whether the Korean and Dravidian physical types are alike we must not go to the Dravidian peoples who have been most affected by outside influences, but those who have remained the most secluded. Judging from such a standard as this we think it has been proved by the above quotations that, whether the Koreans came to Korea from the south, originally from India, or not, there is *nothing in the physical argument* that militates against the theory.

We have received from Rev. Alex Kenmure an interesting item in this connection. In London he met a Mr. Knowles who has been making a special study of the phonetic systems of India preparatory to the formation of an alphabet

for the blind. The Korean alphabet and phonetic system were submitted to him to see whether his scheme for the blind would apply to Korean. His statement was, "This is Tamil through and through." So, though vocabularies may shift and change, phonetic systems and, still more, grammatical peculiarities remain. Practically the same thing was said by one of the missionaries in Korea who had worked six years among the Dravidian peoples. He said that when he first came to Korea the language sounded singularly familiar. He felt as if he ought to understand it without study.

From Fusan to Wonsan by Pack-pony.

The next day was Tuesday. We proceeded north along the coast, passing through numerous thriving fishing-villages. The first part of the day's trip was through a thickly populated region, but along in the afternoon we entered a rough, lonely mountain country. At this point the spurs of the mountain range run down into the sea, making countless bold and rugged promontories. Our road was over a long succession of passes, between which we would often traverse the shore of a deep bay. Generally these had a beautiful sandy beach. In this rough country it was only occasionally that we would see a gentleman's tiled house tucked away in some sheltered nook, with a little bunch of thatched houses about it. The imagination was taxed to its utmost in guessing how these people lived. There was no evidence of any considerable agricultural life though we suspected that back among the hills or perhaps across the higher land there might be fields that they could cultivate. We were given to understand that these tiled houses of the gentry represented better times in the past but that now the tiles themselves were all the wealth these men could boast. In speaking of this rough mountainous country there is a natural suggestion of trees and forests, but we must remember that it was all bare of trees. The scenery was bleak and forbidding, though frequently grand. It was in almost all respects the very opposite of scenery in Japan. Whatever beauty there was consisted in wide prospects of ser-

rated mountain ranges and the expanse of ocean. There was a complete absence of mere picturesqueness, which is such a charming feature of Japanese scenery. The bare earth, the broad sea, the over-arching sky—these were all; and yet, to the keen imagination these may be fully as charming as the more finished scenery of Japan. One is ever conscious of the large, the fundamental, the basic things of nature, and there results a kind of exhilaration which is different from anything which Japanese scenery commonly inspires. It is the difference between Colorado and New Hampshire, between the Russian steppes and rural England.

Throughout this region the only really prosperous people seemed to be the fishing folk. Their houses were cleaner and better than those of the others. This day a hundred // ride brought us to the prefectural town of Yüng-hä, which presented no features worthy of remark.

The next day our way again lay along the coast, several large villages being passed. The numerous salt farms that we saw on this day are worthy of more than casual notice. In this part of Korea are found some of the most important salt manufacturing centers. A description of one of the "works" will suffice for all. Imagine then a field of about two acres, divided down the middle by a row of huge earthen pots perforated beneath and banked up with reeds and rice matting. The perfectly smooth and even fields are loosely covered two inches thick with a fine black loam, like a newly plowed and carefully harrowed field. Sea water is brought in wooden pipes and emptied into a ditch which runs around the field. From this ditch the water is scooped up in long-handled dippers and sprayed evenly over the surface of the black loam. After partial evaporation, wooden-toothed rakes are drawn across the fields by bullocks or cows. This turns up the loam and gives a better opportunity for the water to evaporate. This process shows that beneath the black loam there is a hard bed of earth, like a well packed tennis court, probably made of clay. It is raked again and again until fairly dry and then more salt water is thrown on. The process is repeated until the loam is quite saturated with salt. Then with large scrapers the loam is drawn up into heaps beside the central line of pots. After the pots have been nearly filled

with the loam, sea water is poured on, enough to fill them to the brim. This water passing through the loam takes up the salt and comes out below in the shape of a heavy brown liquid. The loam is then taken from the pots and spread out over the field to be again utilized. Near the pots there hangs a huge clay pan, six inches deep and twenty feet long by ten feet wide. It is supported from above by rows of stout poles from each of which hang chains that are fastened to hooks in the bottom of the kettle or pan. The heavy brine is poured into this pan and a hot fire of pine brush is kept burning beneath. The salt is deposited at the bottom of the pan and is scraped off and picked in bags. It is a wet, grayish looking substance. Some of the salt fields were lying "fallow" and we learned that after a time the black loam loses its power of holding the salt, but if left unworked for a few weeks will then regain this power.

Along through this section we could gain magnificent views of the white peaks of the main range of mountains to the west. Game too was plentiful. Swans, geese and ducks abounded, and it was here that my companion, a few months later, bagged a wild boar of 300 pounds weight. We were amazed and delighted at the beauty of the granite rock that cropped out all about us. It was now red, now green, now black, often with a plentiful admixture of quartz. Many of the fishermen's houses were surrounded with beautiful stone walls, built of smooth water-worn stones from the beach. They were three feet thick and six feet high. Many of these houses were built immediately on the water's edge and it looked as if an east blow would send the surf over them. As we went north there was a perceptible change in the style of the houses. To the south the houses had been only one *kan* deep but now they had an extension of the roof which formed a sort of verandah in front, and further north still the houses were two *kan* deep. At this point we were near the line which formed the border between the ancient Kingdom of Silla and that of Ye-māk and it is probable that these local differences have survived from very early times. A noticeable feature was the whitewash used on some of the houses, which gave them a very neat appearance, and some were washed with a blue color making them still more striking.

In spite of the fact that we were continually passing

through fishing villages we could get very few fish to eat. They are all shipped off inland as soon as caught and to get them was as difficult as to buy tinned butter in France or condensed milk in Switzerland.

Pi-yang was the first prefectural town we struck after crossing the border from Kyūng-sang Province to Kang-wun. It lies back from the sea on a small stream and the view of the sea is cut off by a low range of hills. Passing directly through we kept on to a fishing village on the beach. We had great difficulty in finding a place to put up. There was no inn and the people, while not hostile, were quite apathetic. By dint of considerable persuasion we secured a room, but had to improvise a horse stable. We went to sleep to the sound of dashing waves. When my companion waked in the morning to call up the grooms to feed the horses, he heard a swishing noise which sounded just like horses nosing their feed in search of stray beans, and with a sigh of content lay back to have another nap. An hour later he learned that it was merely the noise of water on the beach that he had heard, and so we were late in getting off.

Forty li further on we struck the town of Ul-chin, celebrated in song and story. It was here that the Japanese made a stand in their retreat from Seoul three centuries ago. They were besieged by the combined Chinese and Korean armies and were reduced to the last extremity, when, to their joy, a small fleet of Japanese boats came up the coast from another station to the south and brought them food and succor. The road up to this town was in a terrible state. It was away from the coast and fearfully cut up by the summer rains. The country was utterly desolate. There were no fields, no villages, no houses, no trees until we neared the town and saw in the distance a row of persimmon trees half a mile long. Our horses waded the stream and we stopped at an inn on the farther bank, where we met a Japanese physician who had come three months before and had hung out his "shingle" but had reluctantly come to the conclusion that the Koreans, of Ul-chin at least, still had more faith in bear's gall and stewed centipedes than in all the triumphs of Western pharmacy. He was about to shake the dust of Ul-chin off his feet and go to some happier clime.

We found Ul-chin to be a long straggling town in that semi-ruinous condition that is characteristic of so many prefectural towns in Korea. At this point my friend Mr. A. and I had to part company, he to return to his work in the south and I to push northward to Kang-neung where I was to meet my friend Dr. H. from Wonsan who was to come down that far to meet me. It is from Ul-chin that the Koreans take boat to visit Ul-leung Island which on modern maps is called Dagelet. Here is where the famous fights between wild cats and rats are said to occur. Tradition affirms that the islanders were conquered by Silla generals who put great wooden lions in the prows of their boats and frightened the people into surrender even before the troops were disembarked.

At four o'clock in the afternoon on Saturday I stopped at the market town of Sam-ch'ŭk, for if I passed that place there was no other inn within forty *li*. Alone in a strange country and among people whose language I knew hardly at all, it will not surprise the reader to learn that I was intensely lonesome; and it can readily be believed that when two Korean Christians came along, who had been sent ahead by Dr. H. to meet me, I was delighted. Here was some connection again with the outside world. Of all lonesome places on this planet give me the eastern coast of Korea and one of those Rip Van Winkle towns that have overslept themselves not twenty years but twenty generations.

The next day, Sunday, was a busy one in that town, for it was market day. The contrast between that day and the day before was as great in the town as it had been in my spirits. There was a large square about which were grouped a number of straggling inns which do business mainly on these market days. And all about the square were temporary booths erected for the merchants. Early in the morning people came trooping in from all directions with their goods carried by ponies, donkeys, bullocks, cows or on their own backs. Not a wheeled vehicle was seen. Such a thing would be as great a novelty on the east coast as the first railway train was on the west coast. They brought native and foreign cotton goods, rice, fruits, kerosene oil, cattle, pipes, tobacco, silk thread, cotton thread, buttons, needles and a long line of

knick-knacks and sundries. The shouting and struggling, the laughter and jokes, the haggling and bargaining were fast and furious. That town was like a man who is subject to fits, lying half dead most of the time but when one of the paroxysms come on raising a most unconscionable row. It illustrated beautifully one of the results of a state of society in which barter forms the principle means for the exchange of commodities. Everybody had something to sell and something to buy and as everybody wanted to sell first and buy afterwards that square resembled a hive of distracted bees. By three o'clock in the afternoon the "edge was worn off" and people began to take things a little easier. Though wine flowed freely all day long yet I saw no intoxicated people till late in the afternoon, and even then there were but few.

Throughout the day two native colporteurs read the Scriptures to any who would stop and listen, and three street meetings were held at which people stopped and paid polite attention. There was no rowdiness or trouble of any kind. Some small books were given away and the next morning several men came and purchased others. This market day explained the almost total absence of shops or stores. People do all their buying and selling on the market day and then shut up shop until the next one comes.

The next day I had a stiff hundred *li* to make before reaching Kang-neung, so an early start was made. It was a lonely and desolate road over two considerable mountain passes, the first of which was a steady climb of three miles. The last forty *li* were all down hill to the valley in which the town lies, some distance back from the coast. It is a walled city lying on the north side of a little stream which is crossed by a bridge. The wall is badly dilapidated and the situation is not imposing, as the town has no hill back of it. It was not until dark that we entered the gate and then we learned that the cholera was raging so fiercely that Dr. H. had gone thirty *li* to the north and put up at an inn. We found a nice clean inn and would have had a good night's rest had it not been for the constant firing of guns, whereby the Koreans were trying to scare off cholera devils. We had intended to stop here a few days but this was out of the question. Leaving the city I climbed a hill

and obtained a good view of the town, which is a compact one and surrounded by a fine farming country. This town is numbered among the twenty-one capitals of Korea, for in very early times it was the capital of the Ye Kingdom. It flourished about the beginning of the Christian era but was later absorbed by the Southern kingdom of Silla. The Silla conquerors here dug up a seal which was adopted as the royal seal of Silla. It is more than fifteen hundred years since Kang-neung fell from her high estate.

Hurrying on I found Dr. H. waiting for me at his inn and I had the great pleasure of grasping an Anglo Saxon hand and looking into the face of a "white man."

A Leaf from Korean Astrology.

The last division of the book that we have been discussing is called the "Guide for the Celebrated Physician" and it is in the nature of a household medical book. It is divided into three parts, (1) female complaints, (2) children's diseases, (3) bites of insects or animals. The fact that men's diseases are nowhere mentioned but only those of women and children shows us this book is consulted almost exclusively by women, a fact which should not surprise us when we remember that it is the women of Korea who cling to Buddhism and to the various superstitions that have emanated from and have been fostered by that cult.

As to the first section, treating of female complaints, it is not necessary for us to go into the curious details here given, except to mention some of the remarkable remedies recommended. For one complaint a poultice of cow-dung is recommended, for another the eating of twenty-one ginko nuts, for another boiled sun-flower seeds. One form of disease is cured by splitting the kernel of an apricot seed, writing the word *sun* on one part and the word *moon* on the other, sticking the two parts together with honey and then eating them. Another remedy is to drink water in which the iron pin of a nether mill-stone has been boiled. Another convincing argument is

the swallowing of three small live frogs, or if this is not sufficient take seven Quelparte mushrooms, fourteen jujubes and a handful of gluten rice and boil them together and eat them. Boiled magpie taken internally or sea-weed poultice externally are used, as well as four boiled dog's feet.

Children's diseases are treated rather fully. A case of overfeeding is remedied by drinking the water in which burned chicken-intestines have been boiled.

Nausea. Drink water in which burned hair has been boiled.

Indigestion. Catch a toad, lay him on his back, punch him three times in the stomach with a stalk of the sorghum plant. Then wrap the toad in yellow earth and bind him tightly with string. After burning him to death in the fire throw the remains of the toad away, but put the yellow earth in water and take a spoonful frequently. In the very nature of things this should effect a cure, but if it fails, remove the entrails from a hen and in the abdominal cavity put a piece of ot wood (varnish tree) and sew up the orifice. After boiling, throw away the wood and eat the hen.

Unnatural appetite. Buy a flock of domestic pigeons and watch them eat three times a day. But a radical cure is effected by boiling a toad, an onion and some black pepper together and taking in moderate doses.

Fits. Boiled honey-suckle flowers and red ink taken internally, or better still the saliva of a black cow taken "straight." These failing you should try warm blood from the tip of a white dog's ear.

Mouth disease. Let the child's parent take salt in his mouth and with the saliva make a little mud ball and paste it on top of the child's head. This will cure the sore mouth.

Erysipelas. Anoint with pig's gall, but first suck the part affected.

Small-pox. When the disease begins be sure that no uncooked food or cold food or anything that smells of oil or grease comes into the house. Let no one in the house comb his hair or wash clothes. Let no priest or sorceress enter the place and rigidly exclude persimmons, pears, jujubes, peaches, apricots, cherries, lemons, potatoes and oranges; but chestnuts only may be brought in.

Koreans not only "catch cold" in the winter but they "catch hot" in the summer. Just what is meant is hard to say. Take a handful of peach leaves, put them on a stone and macerate, put them in water and strain off the liquid and take internally. If the attack is severe take five garlics, one handful of dirt from a very hot street, mash the garlic and dirt together, put the mixture in well water and administer. It will surely bring the patient round. Another remedy is a decoction of azalea flowers. Another is dried white peach flowers powdered and mixed with sorghum seed and made into a cake.

Temporary insanity. Take ten strands of sea-weed, the grease from two old hens, the "beards" of fifty red clams, and three measures of gluten rice. Make a batter of all these. Dry it and then make soup of it. This will effect a cure after two or three doses.

Diarrhoea. Take dried persimmons and pomgranates. Boil them together and eat them.*

Dysentery. Make a flour of a burnt rabbit's skin ; add it to wine and drink. Or again, take yellow clay that has never before been dug, let it be rained upon and then dried ; mix it with honey and eat. If the case is a chronic one take out the entrails of an old hen, fill the abdominal cavity with angle-worms, boil the fowl very thoroughly, remove the angle-worms and eat the hen. Hen's eggs taken freely are also very good for this disease.

"*The Inside Sickness.*" Drink a decoction of bamboo leaves.

Syphilis. Burn a mole to ashes, mix with wine and drink. If it induces perspiration a cure will be effected. If the mole is first smeared with honey, water will do as well as wine. Another remedy is the scalded juice of the taro. The ashes of a burned weasel is also recommended. In advanced stages of the disease, take three dried cicadae and grind them to a

*Yi Hang-bok, the great minister of the time of the Japanese Invasion, is said to have discovered a spring on the side of Nam-san whose waters are heavier than that of other springs and which will cure the diarrhoea almost immediately. The spring is called "Medicine Water Place," and is situated below "Oriole Cliff."

powder, divide into three portions, mix with wine and take in the morning on an empty stomach.

Tuberculosis of the Lungs. Eat a boiled hedgehog. Drink a decoction of dried "sand ginseng" every day for a month. Boil thoroughly finely cut seeds of the *yu-ja* or lemon, and take three doses.

Boil in five bowls of water three handfuls of mulberry leaves taken from the south side of the tree. When the water is boiled down to one bowlful take in three doses.

Such are samples of remedies recommended by this domestic receipt book. In no case is the patient advised to call in a regular physician. In this respect it corresponds closely with numerous patent medicine advertisements in the west and doubtless with similarly deplorable results. Among other queer remedies are the following; the small lobe of an ox liver, ground squirrel de-haired with scalding water and then boiled; the hashed flesh of the marsh hen or coot mixed with bean flour; burned hair in wine; india-ink; snake flesh, boiled flesh of a fowl that has been fed on worms from the decayed body of a snake; oak wood ashes; dried cow manure; hedgehog fat; powdered fish scales; pear juice; three boiled ravens; baked dragon-fly with legs and wings removed; snake skin; feces of the angle-worm; bear's gall; milk of a white dog; rat gall; powdered ivory; hemp juice, for tiger bites; live frogs, for mad dog bite; or juice of apricot seeds; juice steeped from mulberry leaves, for snake bite; taro flour, for bee stings; two snails made into a poultice, for centipede bite.

It will be noticed that in contrast with the rest of the book this portion has nothing to do with spirits or goblins, though disease is very frequently attributed to them. The consideration of this subject will be reserved for a future paper dealing with demoniacal possession and exorcism.

Odds and Ends.

A Novel Mail Delivery.

Yi Kang-yŭn was a young gentleman of Seoul on his travels in the country. At Kang-neung, an important town on the eastern coast, he stopped at the house of a friend of the family.

The rules of etiquette are less strict in the country than in Seoul and thus he was thrown more or less into the company of the daughter of the house. The result was that they fell in love with each other and one day as she was returning from a neighbor's house the young man met her and asked her to become his wife. Of course this was quite irregular but love is proverbially contemptuous of artificial barriers. She told him that if both their parents consented she would become his wife. Thus far the course of love ran smooth, but when the boy returned to Seoul he found that his father had already picked out a bride for him and given his word for the match. So there was no use in protesting. The girl also was married to a neighbor's son for whom she cared not at all. In her mind she was already Yi's wife for she had pledged her love to him.

Now this young woman had a little pond behind her house in which she kept some pet fish and often she would go and sit beside the water and pour out her tale of sorrow to these notoriously sympathetic creatures. One night she dreamed that one of her fish said to her, "If you will write a letter to him I will deliver it." This dream was so vivid that the impression could not be shaken off. She wrote a note to her former sweetheart and threw it into the pond. The next day letter and fish had disappeared.

That same morning young Yi, in Seoul, went out to the market to buy a fish for his dinner. He secured a plump one but when his servant opened it a letter was found in its stomach. Yi read it with amazement and delight. It was plain that heaven was interfering to bring about his heart's desire. He showed the letter to his father who went to Kang-neung and had an interview with the young woman. As she was able to repeat the contents of the note, word for word, the matter was referred to the Board of Ceremonies and the government granted a special dispensation in the case, and the young woman's marriage was annulled and by another special ordinance Yi Kang-yün was allowed two legal wives.

Fortune's Formula. As children in the west count the buttons on their clothes and repeat the formula

Rich man, poor man, beggar man, thief;
Doctor, lawyer, merchant, chief—

and say that the name on which the last button falls will tell

the future status of the owner, so the Koreans tell the fortune of a boy by asking him which season of the year he likes the best, Spring, Summer, Autumn or Winter. If he says the Spring, it means that he will be rich, for as they say in poetic diction "The four quarters of the lotus pond are full of spring water," meaning that as the melting snows of spring pour their streams into the brimming pond, so the good things of life will pour in upon the fortunate youth. If he says Summer, it means that he will obtain high official position, or "The summer clouds are piled up like glorious mountain peaks," referring to the prominence of the official. If he says Autumn, it means that he will become famous, for "The rich autumn moon shines over all the earth" as his fame shall reach to the remotest lands. If he says Winter it means that he will be a man of powerful and heroic mould. "On the mountain pass in the dead of winter the only green thing is the majestic pine," illustrative of his preeminence and nobility.

**A Moral from
Go-bang.**

The teacher told his pupil to write a ten-syllable poem on the game of go-bang, or *paduk*. The boy seized his pen and wrote:—

"In the war between the black and white, victory means the building of a house."

In the game of *paduk*, which rivals the royal game of chess, the object is to enclose spaces on the board with one's own men, to the exclusion of the enemy's. Each of these enclosed spaces is called a "house." Now a house is a useful thing and the poem means that war, in order to be of use, must not be merely destructive but must be constructive as well. To fight only to destroy an enemy is mere savagery. There must be behind it the building up of some great principle to give it sanction.

**A Costly
Drug.**

Ch'im-hyang or "Immersed perfume" is a Chinese and Korean drug made of agallochum wood that has been submerged in the sea for a thousand years! The tree is said to grow in Korea but, as might be supposed, it is not easy to find any that has been submerged a thousand years. In fact a thousand years is not necessary to the production of a very fair quality of *ch'im-hyang*. We saw a piece the other day which came from the

coast of Whang-hā Province and was *said* to have been submerged five hundred years. It is ground to a powder and boiled. It costs about four times as much as ginseng of equal weight.

A Brave Governor.

"Once upon a time" a newly appointed governor of Kyung-sang Province went to his post in Taiku but within four days suddenly died.

Another was sent and he followed the bad example of the first. A third was sent but news came back that he too died in the same mysterious manner. Now the governorship of that province is generally considered a pretty "good thing" but after three governors had died in succession there was a visible falling off in applicants for the position. In fact no one could be found who would venture. The king was quite uneasy over the situation but had no way of finding out where the difficulty lay. Not even the *ajuns* of Taiku could give any reason for it. In every case the governor had been found dead in his bed the third morning after his arrival.

At this juncture one of the officials of *seung-ji* rank proposed to His Majesty that he should be sent as governor, and boldly offered his services. The king was much moved by the man's offer to go, but tried to dissuade him. The official was firm, however, in his determination to go if the king would send him. With great hesitation the latter complied and some days later the new governor arrived at the scene of the triple tragedy.

It is customary for newly appointed provincial governors to enter upon the duties of their office three days after their arrival at their posts. So this one had three days in which to set in order his affairs before assuming the reins of government. The *ajuns* looked upon him with wonder, to think that he would thus brave almost certain death. The first and second nights passed without any trouble. It was the third night that was to be feared. As evening came on the governor told the *ajuns* to sleep as usual in the room adjoining his own. He ordered the great candles lit, two of them, as large around as a man's arm. He then seated himself on his cushion, completely dressed, folded his arms and awaited developments. The door between him and the *ajuns* was nearly shut, but a crack an inch wide gave them an op-

portunity to peep in from time to time and see what was going on. Not one of them closed his eyes in sleep. They feared not only for the governor but for themselves as well.

Hour after hour passed and still the governor sat as mute as a statue, but wide awake. About midnight a wave of freezing cold swept through the house. Each *ajun* shivered like a leaf, not from cold alone but because they knew that this heralded the coming of a spirit from the dead. The candles flared wildly but did not go out, as is usually the case when spirits walk abroad.

One of the *ajuns*, braver than the rest, crept to the governor's door and looked through the crack. There sat the governor as calm as ever while in the center of the room stood the figure of a beautiful girl clad in rich garments. One hand was pressed to her bosom and the other was stretched out toward the governor as if in supplication. Her face was as white as marble and about it played a dim mysterious light as if from another world. The *ajun* could not make out much of the conversation, for it was almost finished when he looked. Presently the figure of the girl faded away into a dark corner of the room, the icy pall lifted, and she was gone.

The governor called the *ajuns* in and told them they had no need to fear longer; that the three former governors had evidently been frightened to death by this apparition but that there was no more danger. He bade them all lie down in his room and sleep. The rest of the night passed quietly.

In the morning the governor assumed the duties of his office, and his first command was to send to the town of Ch'il-wün, arrest the head *ajun*, tell him that all was known and wrest a confession from him by torture.

This was done and the wretch confessed that in order to secure his dead brother's estate he had killed that brother's only daughter and buried her behind his house. The body being disinterred was found to be perfectly preserved. It was given decent burial and the wicked *ajun* was killed.

So the spirit of the girl was laid, and no more governors were frightened to death by her appeals for justice. In later years this same governor was second in command of the military expedition against the traitor Yi Kwal who had raised a dangerous insurrection in the north. This was early in the

seventeenth century. It is said that the spirit of this girl used to appear to him each night and tell him how to dispose his troops upon the morrow so as to defeat the rebel. The general in chief acted upon his suggestions and thus it was that this formidable rebellion was so easily put down.

Editorial Comment.

In our last issue, in the report of the trouble between the Roman Catholics and the Protestants in Whang-hā Province, we mentioned certain information as having been transmitted to the United States Legation. We failed to notice at the time that it might be construed as having come from the Legation to us. This was by no means the case, and insofar as anyone has been led to suppose this, we hasten to apologize. The fact that the matter was reported to the Legation had nothing to do with our argument and it was quite unnecessary for us to mention the Legation in this connection. The facts were laid before us by thoroughly trustworthy and responsible parties, and it never occurred to us that the form in which the facts were published might possibly lay the Legation open to the suspicion of having given out for publication evidence in a case whose trial was still pending.

The papers in the case were handed us by parties to whom the U. S. Minister had sent them at the request of their author, on finding that the case was not one for the Minister's interference. We published the facts at the request of these parties and, as we understood from them, at the desire of the authors. The United States Minister did not know that they were to be published and has expressed his disapproval of the publication of such matter previous to the trial of the case. It was the feeling of the people interested that a publication of the facts would do something to ensure a thorough investigation of the case, by impressing upon the Roman Catholic authorities the necessity of showing that the Koreans were committing these acts without authority and against the wishes of the foreign priests.

In our former issue we said that it seemed impossible to believe that the French priests had been abetting the Koreans in these illegal acts. In this we intended to give them the benefit of the doubt. We spoke only of the two priests in the disturbed district. But these are not the only ones in the north, and our inability to believe that these special men had acted so far contrary to their own words, in no way weakened the evidence given, in a more general way, by missionaries in the north, to the effect that Roman Catholic priests had encouraged unlawful practices. But the facts which the trial in Hǎ-ju have already brought to light show that, even in these two cases our belief that the priests were ignorant of the extent to which their adherents were defying the law was misplaced, for one of them acknowledged to the commissioner that he was responsible for many of these acts.

We would suggest that the news space in our sprightly Kobe contemporary is too valuable to give a column and a half to quoting news which in his next issue the editor takes pains to tell his readers is not worthy of credence. By the way, we notice that he made no mention of the incriminating documents which we published in their original form with seals attached. We venture to surmise that he suspected there was something in it after all. We learn from Hǎ-ju that the acts mentioned in our last issue have been proven before the special court there, as well as many others of like nature, and that, too, with practically no denial from the Koreans who were charged with the crimes.

News Calendar.

We have received the wedding announcement of Mr. James S. Whitney and Mrs. Mary Lyman Gifford, at Mendota, Ill., U. S. A. The wedding took place on December the thirty-first.

It is with keen regret that we learn of the death of the infant daughter of Dr. and Mrs. Wells, of Pyeng-Yang. Influenza has been sadly prevalent in that community and has claimed now its second victim there this winter. The many friends of Dr. and Mrs. Wells sincerely sympathize with them in this bereavement.

G. Hayashi, Esq., the Japanese Minister, returned from Japan on the 13th inst. on a Japanese man-of-war. He was welcomed at the South Gate station by a large and enthusiastic company of Japanese.

Yi Yu-in has replaced Chang Wha-sik as Mayor of Seoul.

The new Minister to Japan, Ko Yüing-heui, carried Yen 30,000 to pay up the indebtedness of Korean government students in Tokyo to the sum of yen 27920, the balance to be used for their benefit. Yen 4,000 were also sent to defray expenses of Prince Eui-wha in America. All the Korean students in Tokyo are ordered back to Korea.

The Mint has sent up to the treasury of the Household during the past four months nickel money to the amount of \$2,200,000 and silver half dollars to the amount of \$800,000.

One hundred and ninety more ex-prefects are to be arrested and asked to turn over to the government various amounts of arrears of taxes.

The past month has seen interesting developments in the matter of the circulation of the Japanese Bank notes. The whole history of the case is summed up as follows:—

Through the courtesy of H. J. Muhlensteth, Esq., we are able to give below a statement of the work done by the Telegraph department during 1902, comparing it with that of the three previous years:—

	1899	1900	1901	1902
Telegrams	112450	125410	152485	209418
Revenue	\$5086.89	72443.26	86830.86	112337.17
Length of lines in <i>li</i>	5000	5090	6510	7060
Offices	10	22	27	27

It is very gratifying to be able to state that the Seoul-Fusan Railway Company has given to Rev. W. C. Swearer, through the Japanese Consulate in Seoul, the sum of Yen 250, net, as they say, as a full equivalent for the injuries he sustained last year in the attack that was made upon him and others, including Bishop Moore, by Japanese coolies on the railway embankment between here and Su-wun, but as a sign of their extreme regret that the affair should have occurred. It will be remembered that Mr. Swearer was severely injured and that had not this attack occurred Rev. H. G. Appenzeller would doubtless still be among us. This action on the part of the Company will do very much to give the foreign public confidence in their good intentions.

Dr. Philip Jaisohn writes us from Philadelphia, "I am at present engaged in anatomical and biological work in the Wistar Institute of Anatomy founded in this city by General Wistar for the benefit of those who are interested in research and investigation in the higher branches of anatomy and biology, and indirectly to instruct the medical men of the University of Pennsylvania. We have some very eminent men in these branches and it is a great satisfaction to me to associate with them. I hope some day the Koreans will take interest in these sciences and maintain institutions of this nature."

It is with great regret that we have to announce the death on Jan.

18th of Rev. and Mrs. Baird's youngest child, in Pyeng Yang. This infant was a little less than a year old. The parents have the deep sympathy of their many friends in Korea and elsewhere.

On Jan. 19th a son was born to Rev. and Mrs. W. A. Noble of Pyeng Yang.

Min Yŏng-don the Korean Minister in London writes to the Korean government regretting that Buddhism and mountain worship are coming into fashion again in Korea and begs that the matter be reconsidered and no more money wasted on these things.

Yun Chi-ho the well-known Superintendent of Trade in Wonsan has been asked to accept the position of An-hŏk-sa, which means a general supervision of the government, of South Ham-gyung Province. It gives him power to arraign even the governor. But Mr. Yun says his health will not permit him to undertake the duties of such an office.

The native paper called Whang-Sung Sin-mun has been unable to collect subscriptions from the provinces amounting to upwards of \$7,000 and was in danger of collapse but friends came to its assistance and raised \$600 which ensures a continuance of that excellent paper. It is said that His Majesty has ordered the Home Office to see that the outstanding debts to this paper be promptly collected.

Ko Yŏng-heui has been appointed Minister to Japan.

On September 11th the Acting Minister of Foreign Affairs published an order prohibiting the use by Koreans of the bank notes of the Dai Ichi Ginko, alleging that they were only bank and not government notes and that consequently they were unsafe.

On Jan. 5th Cho Pyŏng-sik the Foreign Minister removed the prohibition and stated formally that the people might use the notes. This was not merely a verbal promise to the bank but was a formal document. At the same time it was announced that similar instructions should also be sent to the ports. This however was not done. On Jan. 17th Yi Yong-ik, who had again assumed control of affairs declared that the Japanese paper money would be the destruction of the country, that the Seoul-Fusan Railway was being built with these notes, that all the land would be bought up with them, and then the bank would become bankrupt and all the notes would be useless. Thereupon the Finance Department sent to the Foreign Office to find out who it was that had given permission for the removal of the prohibition. Cho Pyŏng-sik was removed and the Foreign Office was without leadership. Everything then was in Yi Yong-ik's hands. On Jan. 24th, he told the peddlars guild not to use the notes and at the same time forbade the use of certain *hong* notes put out by Chinese firms in Seoul for merely local convenience.

On Feb. 1st the Mayor of Seoul posted all through the city an edict prohibiting the use of the Japanese bank notes and threatening severe punishment upon all who should circulate them. This went all over the country by way of the Finance Department. As a natural result of this there was a run on the bank, every one desiring to have his bank notes redeemed in some currency that was not prohibited. The bank people

were busy for some days passing out the reserves on which these notes were based.

On Feb. 4th the Acting Japanese Minister explained to the government that this was a serious breach of promise and that if the prohibition were not immediately removed it would be necessary to demand an indemnity and a number of mining and railroad concessions. He pressed the government for an answer and on the eleventh inst. the Minister of Foreign Affairs announced that the Korean government would talk about the matter with the Japanese as soon as the latter should withdraw their demand! The Japanese of course refused, and then a meeting was arranged for the next day at the Foreign Office at which the Korean authorities agreed, (1) to acknowledge themselves in the wrong and to apologize; (2) to withdraw throughout the country the prohibition against the use of the bank notes; (3) to carry out Cho Pyung-sik's promise to instruct all the open ports to this effect; (4) to publish the statement that if anyone tries to interfere with the circulation of the bank notes he will be severely punished; this to be posted at the gates, where the prohibitory notice was displayed.

We have received from the Japanese authorities a circular setting forth the interesting points of the Industrial Exhibition, to be held in Osaka from March to July inclusive. It is addressed to foreigners and enumerates the special advantages that will be enjoyed for sight-seeing in that most charming country. We are told that foreigners will be given access to many places of special interest that are usually closed against all visitors, foreign or native. The enterprising spirit of the management is shown in their providing an inn specially for Korean and Chinese visitors where they will be accommodated with food and lodgings as nearly as possible like those which they have at home. The circular is accompanied by a marvelously comprehensive guide-book of Osaka and all the points of interest in the vicinity together with directions where to find all sorts of curious and beautiful objects of Japanese manufacture.

The Korean government appointed Yi Eung-ik as a special commissioner to proceed to Hā-ju, the capital of Whang-hā Province, and institute a trial of charges against Roman Catholic natives who have been attacking Protestant natives. Rev. H. G. Underwood, D. D., of Seoul, and Rev. S. A. Moffett, D. D., of Pyūng-yang, attended the trial to watch the case in the interests of the Protestant plaintiffs, and Father Dolcet of Seoul went to act in a similar capacity for the defendants. Shortly after the arrival of the commissioner at his post about eight Roman Catholic natives were arrested and imprisoned, pending trial. Father Wilhelm explained that he himself was responsible for these unlawful acts on the part of the Catholics, admitted that they were in the wrong and asked that in view of this confession the whole matter be dropped. The commissioner replied that he had been sent to make a full investigation and had no power to dissolve the court until the trial was completed. Shortly after this the commissioner sent police to arrest two Koreans in the house where Fathers Wilhelm and Dolcet were stop-

ping. The policeman was seized, bound and beaten there. When the commissioner demanded the reason for this, the priests declared that the Korean authorities had no right to arrest Koreans in their (the priest's) house. The commissioner replied that he recognized no house in Hā-ju as being exempt from the action of Korean law. That night Father Wilhelm left the city in company with the two Koreans and went to his place of residence near Sin-ch'ūn. Father Dolcet who had gone to Hā-ju to watch the trial demanded that the accused Koreans be left out of jail, but the commissioner refused to do this, since the escape of the men would defeat the purpose of the trial. Thereupon the priest declared that he would not attend the court nor have anything to do with the trial. The commissioner replied that the priest might do as he pleased, that it would not affect the trial at all whether he was present or not. Thereupon the priest sent a despatch to Seoul to the effect that the commissioner was beating the imprisoned men before judgment had been passed. The Foreign Office was at once questioned about this. It sent a despatch to Hā-ju asking the commissioner why he was taking judgment into his own hands and beating the defendants, and ordered their release. At the same time the priest again demanded the same thing. The commissioner said the order from the Foreign Office was based on misinformation, and determined not to comply with it until more definite information had been transmitted to Seoul. After the matter had been further considered by the Korean authorities at the capital the order for the release of these men was withdrawn.

The commissioner then sent out into the country villages lists of Roman Catholic native names and ordered the authorities to seize the men and send them up for trial and he said he would hold the village authorities responsible if any of the men escaped. By this time it had become quite plain that the commissioner was a man to be reckoned with and that he fully intended to carry the trial to a finish, and the Roman Catholics throughout the district came to the conclusion that the matter was a serious one. Many whose names had been posted for trial fled from their villages and joined Father Wilhelm at his home and at last reports he had about him a hundred or more of these refugees. Roman Catholic natives themselves declare that this band of men is arming itself to resist the authority of the government and that its numbers are daily augmented by new arrivals. On or about the 20th inst. the authority of the commissioner was greatly increased and he was given power to pass judgment and inflict punishment. The first case of punishment was that of one of the leaders of a company of Roman Catholics which seized ten Protestant Christians in Sin-an-p'o and made them kneel for several hours in wooden *mal*, or peck measures, until they were tortured into writing a statement that the Roman Catholic priests knew nothing about the unlawful practices of their followers. Three men were brought up and charged with this offence. Two of them were not identified and were immediately discharged. The other was proven guilty and was subjected to a beating according to Korean law. The news so far received brings it down to the 22nd inst.

FROM THE NATIVE PAPERS.

On the 22nd of December fifty-four Korean laborers started for the Hawaiian Islands under contract for three years, to work on the sugar plantations.

Ninety more Koreans sailed for Honolulu about the tenth of February.

It is reported that the Japanese propose to build a post office building in Pyeng Yang, as their mail to and from that place averages 53,000 pieces annually.

The Superintendent of Trade at Kyōng-heng in the extreme north on the Russian border having been appointed acting consul for Vladivostock, reports that as there are many Koreans in and about that port it is very desirable that a consulate be built there and that facilities be provided for the residence of a consul there in proper style.

At the request of the Governor of South Pyeng-an Province one third of the annual revenue is remitted for the next two years, in view of the heavy expenses to which the people have been subjected in building the "West Palace" in the City of Pyeng Yang.

The prefect of Han-san in South Ch'ung ch'ūng Province informs the government that many Japanese are building houses there and refuse to remove to within 30 *li* of Kunsan, according to the stipulation of the treaty.

The budget for 1903 includes appropriations for four extra bureaus. (1) Irrigation; (2) Weights and Measures; (3) Koreans abroad; (4) The Monasteries.

Yi K'in-myung lately Governor of Kyūng-geui Province was made Prime Minister about January 23rd

It has been decided to send ten Korean students to Russia, and each student is to be given \$800 a year for his expenses. It is said that the students of the Russian school hesitate to accept this offer owing to the difficulty which Korean students in Japan have experienced in securing support from the Government.

The Annam rice lately imported by Yi Yong-ik came to \$115,500 Korean currency, or about yen 64,000.

Table of Meteorological Observations

Seoul, Korea, January, 1903

V. Pokrovsky, M. D., Observer.

Day of month	Quick-silver Barometer at 0° centigrade		Thermometer in open air in Meteorological Cage. Dry bulb.		Minimum Thermometer Centigrade		Absolute Moisture of air, in Millimeters		Relative Moisture of air in percentage		Rainfall, Millimeters	
	1	2	3	4	5	6	7	8	9	10	11	12
1	765.5	-3.0	-5.5	2.8	79.3	0.6						
2	68.7	-8.3	-9.1	1.6	69							
3	69.2	-6.9	-9.0	1.8	70.3							
4	66.2	-5.7	-9.5	1.5	66.3							
5	68.4	-4.1	-7.5	2.7	81.6	0.5						
6	64.0	-4.0	-7.0	2.6	79	14.0						
7	70.0	-5.1	-12.0	2.0	70							
8	66.4	-6.8	-8.5	1.7	65.3							
9	66.5	-9.0	-11.5	1.3	64.6							
10	66.4	-11.5	-15.5	1.1	72.3							
11	65.0	-7.9	-14.5	1.8	73.6							
12	66.9	-5.5	-12.5	2.2	74							
13	64.6	-7.1	-12.0	1.8	6.6							
14	65.1	-5.7	-14.5	1.9	59.6							
15	64.5	-0.0	-10.5	3.1	74.6							
16	61.5	-1.0	-7.5	3.2	68	0.1						
17	56.3	-0.9	-3.0	3.7	87.6	19.8						
18	54.1	1.1	-3.5	3.2	63.3							
19	58.5	-5.2	-10.5	2.3	75							
20	64.0	-5.0	-12.5	2.4	74							
21	67.3	-2.3	-13.0	3.2	82.3							
22	68.2	-2.1	-6.5	3.4	86.6							
23	64.1	-3.7	-5.0	4.4	74.3	0.1						
24	52.8	-4.8	-0.5	5.8	59.3	2.1						
25	62.2	3.0	-2.5	5.3	87.6	6.6						
26	60.9	1.0	0.5	4.3	87.3	22.4						
27	6.11	-2.6	-5.5	3.2	85	1.4						
28	65.6	-5.7	-9.0	2.2	76.6							
29	68.0	-5.0	-10.5	2.2	69.3							
30	6.88	1.4	10.0	3.5	77.3							
31	65.4	1.5	-4.5	3.0	75							
Av.	764.7	-3.3	-8.1	2.7	74.8	68.5						
A.						2.2						

Barometer		Temperature of Air		Relative Moisture		Rainfall	
Maximum	Date	Maximum	Date	Minimum	Date	Maximum	Date
776.7	12	7.6	15	51	12	22.2	12
753.4	18	15.5	10				

TOTAL OF DAYS.																																																											
Rain	Snow	Hail	Sleet	Fog	Thunder, near	Thunder, distant	Lightning	Clear	Hazy	Strong wind																																																	
10	7	0	0	2	0	0	1	11	6	0																																																	
<table border="1"> <thead> <tr> <th>Calm.</th><th>N</th><th>NNE</th><th>NE</th><th>E</th><th>ESE</th><th>SE</th><th>SSE</th><th>S</th><th>SSW</th><th>SW</th><th>WSW</th><th>W</th><th>WNW</th><th>NW</th><th>NNW</th> </tr> </thead> <tbody> <tr> <td>2</td><td>7</td><td>6</td><td>15</td><td>7</td><td>26</td><td>0</td><td>0</td><td>0</td><td>2</td><td>5</td><td>0</td><td>12</td><td>1</td><td>6</td><td>2</td> </tr> <tr> <td>0</td><td>10</td><td>8</td><td>24</td><td>12</td><td>38</td><td>0</td><td>0</td><td>0</td><td>5</td><td>0</td><td>0</td><td>45</td><td>3</td><td>1</td><td>1</td> </tr> </tbody> </table>												Calm.	N	NNE	NE	E	ESE	SE	SSE	S	SSW	SW	WSW	W	WNW	NW	NNW	2	7	6	15	7	26	0	0	0	2	5	0	12	1	6	2	0	10	8	24	12	38	0	0	0	5	0	0	45	3	1	1
Calm.	N	NNE	NE	E	ESE	SE	SSE	S	SSW	SW	WSW	W	WNW	NW	NNW																																												
2	7	6	15	7	26	0	0	0	2	5	0	12	1	6	2																																												
0	10	8	24	12	38	0	0	0	5	0	0	45	3	1	1																																												
<table border="1"> <thead> <tr> <th>Total of Winds...</th><th>Total of Force...</th> </tr> </thead> <tbody> <tr> <td>0</td><td>0</td> </tr> </tbody> </table>												Total of Winds...	Total of Force...	0	0																																												
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KOREAN HISTORY.

On the face of it this statement is hardly credible, but judging from future events the Koreans believe that Gen. Yi received a large bribe from the Japanese as the price of this act of leniency. It is true that future events justified the Koreans in suspecting some such thing, but as the Japanese were immediately beside the Ta-dong Gate and, under cover of night, might easily have forced their way out, especially as the Chinese were exhausted by their long forced march and the fight about the city, we may well believe that the Japanese did not need to appeal either to the pity or the avarice of the Chinese in order to effect their escape. It may be, too, that Gen. Yi did not wish to be hampered with so many prisoners of war and was rather glad than otherwise to let them get away. Of

This retreat from P'yŭng-yang in the dead of winter was like Napoleon's retreat from Moscow, on a small scale. The Japanese were without provisions or proper clothing. Many of them threw aside their arms and luggage and, turning from the main road, begged their way from house to house. When at last they reached the city of Seoul and found food and safety they were in a savage humor. Most of the Koreans who had fled from the capital had now returned, and on them these half-famished and wholly disappointed Japanese wreaked their vengeance. They seized hundreds of the unoffending people and put them to the sword. Scores of them were taken outside the South Gate and slaughtered like oxen.

Gen. Kato, who had led an expedition eastwards into Ham-gyŭng Province, hearing of the evacuation of P'yŭng-yang, immediately put his troops in motion and hastened down to Seoul, burning and ravaging as he came. And in a short time all the remnants of the Japanese army were congregated in the capital.

The Japanese retreat from P'yŭng-yang was not without its casualties. A Korean general, Ko On-bāk, met a body of the Japanese, probably a part of the retreating army, at P'aju, seventy *li* out of Seou, and punished them severely, taking

as it is said, seventy heads ; not a great achievement when we remember that the Japanese were practically unarmd

But by this time the Chinese Gen. Yi was on his way south from P'yŭng-yang, rather tardily as the Koreans thought, but hearing of this engagement of Gen. Ko, he quickened his pace. Coming to He-on Pass, some seventy *li* out from Seoul, his horse slipped, throwing him heavily on his face. He was severely though not dangerously hurt. At that moment a company of Japanese was sighted on the mountain side and Gen. Yi ordered instant pursuit. The Japanese, probably a foraging party from Seoul, closed with them and as the Chinese were on a marshy piece of land, where they sank to their knees in the mud, and had no other weapons with them but their swords, the Japanese inflicted severe punishment on them, killing eighty of their number. Gen. Yi was so weak from loss of blood that he did not dare to prolong the fight. So he called a retreat and the next day went into camp at Tong-p'a, a hundred *li* from Seoul. From that point he immediately despatched a letter to the Emperor saying : "There are 20,000 Japanese firmly intrenched in Seoul and with my present force I dare not attack them. I am also ill and cannot fight. I would be glad if you would send someone to relieve me of the command." Then he retreated fifty *li* further, to Song-do, in spite of the earnest entreaties of the Koreans. The Korean General Yi Pin said, "You came to render aid to our country. Why is it that you now retreat?" whereupon one of the general's staff promptly kicked him out of the house.

Gen. Yi ordered Gen. Sa Tā-su to go and guard the ferry at the Im-jin river which was now partly frozen but impassable for boats and ordered the Koreans to go to work building a bridge for the transport of the Chinese army. Here was a piece of work that might have daunted a better engineer than the average Korean general. But the way the Koreans went about it and the brilliant success they achieved show what the Korean was capable of when really in earnest. And it shows as well how thoroughly they were determined to see chastisement inflicted upon the Japanese. A swift broad river partly frozen, no possibility of driving piles nor of erecting any supports from the bed of the river itself. It must be a suspension bridge or none at all. On either side of the

river heavy timbers were planted firmly in the ground some twenty feet apart. Behind these horizontally were laid heavy logs. Then between these supports on either bank were stretched fifteen heavy strands of the tough fibrous vine called *chik* by the Koreans. It is the *pueraria thunbergiana*. Of course these sagged in mid-stream so that they swept the water. To remedy this, stout levers were inserted between the strands and twisted until the cables swung clear of the water by many feet. The foundation having thus been laid, willow branches were spread thickly upon the cables and finally a heavy layer of earth was added and the whole was packed down tight by the treading of many feet. And so was completed the first suspension bridge which history records. We see that during this war the Koreans had originated three important things, namely the iron-clad, the mortar and bomb, and now the suspension bridge. And on this bridge the whole Chinese army crossed in safety.

But Gen. Yi was tired of the war and was extremely anxious to get back to China. So when he heard that Nato was crossing the peninsula he said, "He may come to P'yŭng-yang and in that case I must hasten back to that place and hold it against him." So he started back toward that city, leaving Gen Wang P'il-jŭk in charge of the forces that were advancing on Seoul.

At this point mention must be made of the victories of Gen. Chŏng Mun-bu in Ham-gyŭng Province. In three successive fights he had defeated a large, though not the main, body of Japanese and seems to have entirely cut it off from forming a junction with Gen. Kato as he retreated toward Seoul with his dwindling though still formidable army. After the departure of the Japanese, Gen. Chŏng went to the far north, even to the far Tu-man River and inflicted severe punishment on all those who had aided the Japanese or had sided with them in the betrayal of the two princes. This done, he pacified the disturbed province as much as he could and then disbanded the militia and sent them to their homes.

Kwŭn Ryŭl, the governor of Chŭl-la, of whom we have heard before, took 4000 men and marched on Seoul, not by the main road but by way of Yang-ch'ŭn. Crossing the Han

at that point he went into camp at Hǎng-ju and surrounded it with a paling of heavy logs. The Japanese in Seoul ridiculed it but sent a strong body of troops to attack it. A long fierce fight ensued and the result was doubtful. At last the Japanese succeeded in setting fire to the wooden paling and had it not been for the most strenuous efforts on the part of the Koreans they would have been burned out. But they succeeded in quenching the flames. When their arrows were gone their outlook was again apparently hopeless, but in the very nick of time Admiral Yi Pin of Chūl-la Province came up the river by boat with 20,000 arrows and as the camp was immediately on the river bank the Koreans were saved, and soon the Japanese were driven back. Kyūn Ryūi took the bodies of the Japanese who had fallen, cut them in pieces and impaled the fragments on the top of the stockade. The next day the Chinese general Sa Tǎ-su arrived and, seeing these trophies of victory, praised Gen. Kwūn highly and sent him to P'a-ju to guard against any possible northward movement of the Japanese. At the same time small companies were sent in all directions to cut off foraging expeditions of the enemy. In this way the Japanese in Seoul were cut off from all supply of fuel. The Japanese general who had suffered defeat at Hǎng-ju thirsted for revenge, and he led many a fierce sally from Seoul, but always with great loss.

In the third month confidence was so far restored in the north that the king² began to think of returning toward the capital. The first stage of this journey was as far as Yong-yu. At this same time the Japanese sent a letter to the Korean general Yu Sūng-nyong saying that they wished to conclude a treaty of peace. Gen. Yu as in duty bound sent this message on to the Chinese Gen. Yi in P'yūng-yang. He in turn despatched Sim Yu-gyūng, who had before acted as an emissary of peace between the Japanese and the Emperor, to take charge of the negotiations and with instructions more or less definite. When this commissioner arrived in the vicinity of Seoul a meeting took place between him and the two Japanese leaders, Konishi and Kato, in mid-stream off the village of Yong-san. Gen. Sim opened the conference by saying, "If you had listened to my advice in P'yūng-yang you would have saved yourselves all this trouble. The Chinese,

40,000 strong, are all about you. They have gone south to fortify the Cho-ryŭng Pass and thus cut off your retreat. The Han River is guarded so thoroughly that you cannot cross; Gen. Yi Yŭ-song is returning from the north with 300,000 fresh troops (an unblushing lie) and I am prepared to offer you the only possible way of escape. You must give up the two princes; you must leave the capital and move south to the coast of Kyŭng-sang Province. Then and not till then will we conclude peace and the Emperor will recognize your king as his vassal." The vanquished invaders saw that there was nothing to do but comply, and so in the name of the thirty-seven Japanese generals they engaged to evacuate Seoul on the nineteenth day of the fourth moon. It was further agreed that they should leave untouched 20,000 bags of rice which were stored in the government granaries. The two princes were to accompany the Japanese as far as Fusan and were to be handed over to the Korean authorities there.

In accordance with their promise, the Japanese evacuated the city on the very day appointed, and Gen. Yi Yŭ-song, who seems to have recovered his health rapidly after he found that the Japanese did not mean fight, entered the city the following day. The condition in which he found things is almost indescribable. The Ancestral Temple and three palaces had been burned. Only the Nam-pyŭl-gung, which the invaders had used as headquarters, was standing. The country all about was lying fallow and a great famine stared the Koreans in the face. A thousand bags of rice were hastily brought and made up into soup or gruel, mixed with pine leaves, and a few of the starving thousands were fed. As Gen. Sa Tā-su was passing along the street he saw a young child trying to suck milk from the breast of its dead mother. The sight aroused his compassion and he carried the child to his quarters and ordered it to be cared for. Rice was so scarce that a whole piece of cotton cloth could be purchased with about three quarts of it. A horse cost but three pecks of rice. Famishing men fought and killed each other, the victors eating the vanquished, sucking the marrow from the bones and then dying themselves of surfeit. It is even said that when a drunken Chinese soldier vomited, half starved men would crawl to the place and fight over the possession of

this horrible substitute for food. This state of things naturally brought on an epidemic of the native fever, a species of typhus, and the dead bodies of its victims lay all along the road, the head of one being pillowed on the breast of another. The dead bodies in and immediately around Seoul were gathered and piled in a heap outside the Water Mouth Gate and it is affirmed that the pile was ten feet higher than the wall.

It was on the twentieth of the fourth moon that Gen. Yi entered Seoul. He took up his quarters in the Nam-pyŭlgung. He seemed to be in no haste to pursue the Japanese, so Gen. Yŭ Sŭng-nyong hinted that as the Japanese were in full flight it might be well to hurry after them and cut them down as occasion offered. The Chinese general had no intention of leaving his comfortable quarters that soon, but he gave consent to the project of pursuit and detailed 10,000 men under the lead of Gen. Yi Yŭ-bŭk. A day or so later this doughty warrior returned saying that he had a pain in the leg. So ended the first attempt at pursuit. Then the Korean Gen. Kwŭn Ryŭl came in from P'a-ju and urged that there be immediate pursuit, but for some unexplained reason the Chinese commander forbade it, and the native accounts even add that he sent secretly and had the boats on the Han destroyed so as to render pursuit of the Japanese impossible.

After crossing the Han River, the retreating Japanese seem to have been in very ill humor, for they did not confine their exhibitions of temper to the living alone but even attacked the dead. They dug open the royal tomb at Chung-neung a short distance the other side of the river. Digging fifteen measures deep they found some rags and a few bones. These they scattered about on the ground. They then filled in the hole with rubble. Another royal tomb was opened and the casket and remains were burned.

In the beginning of the fifth moon a letter arrived from the Military Commissioner, Song Eung-ch'ang, in P'yŭngyang, ordering a general pursuit of the Japanese. The Koreans believe this to have been a mere blind, for the Japanese had twenty days the start of them and pursuit was of course out of the question. At this point again the Koreans make a

serious charge against the Chinese, asserting that the Japanese, before leaving Seoul, sent large sums of money toward P'yŏng yang for Gen. Yi Yŏ-song and Song Eung-ch'ang, and that by this means they secured immunity from pursuit. The delay was a cause of great wonderment to the Koreans and it is not unlikely that this theory of a bribe explained for them most fully the actions of the Chinese. And it must be confessed that there is little in the temperament or antecedents of the Chinese on which to base a refutation of the charge. An instance is cited to bring home the charge. A Korean who had come upon a Japanese straggler and killed him was severely beaten by order of the Chinese general in charge.

Finally, when all too late, Gen. Yi made a pretense of pursuit, but after crossing Cho-ryŏng Pass and still finding himself no nearer the enemy than before, he turned back and resumed his comfortable quarters in Seoul. If he thought the Japanese would hasten to take boat and return to their native land, he was much mistaken. It may be that they wished to do so, but the terrible punishment that Admiral Yi Sun-sin had inflicted upon the army of reinforcement made them wary of approaching the coast, and so the Japanese forces in the south found themselves practically entrapped. Had the Korean land forces been led at this time by a man of the skill and bravery of old admiral Yi the country would have been spared long years of war.

The Japanese in their flight south were brought face to face with this stern fact, and like the soldiers that they were they set themselves to solve the problem. They wanted to be near the sea, perhaps with a view to taking advantage of any opportunity that might present itself of slipping across to Japan, and yet they were so numerous that, living as they must on forage, it would be impossible for them all to encamp at the same place. So they adopted the plan of fortifying a long strip of the southern coast, reaching from the harbor of So-sang in the district of Ul-san in Kyŏng-sang Province to Sun-ch'ŏn in Ch'ŏl-la Province, a distance of over two hundred and seventy miles. There were in all between twenty and thirty camps. Being thus about ten miles apart they had room for forage and still were near enough each other to render assistance in case the Koreans or their allies the Chinese should besiege them

at any point. These fortified camps were all of the same general kind, overlooking the sea from a bluff and on the land side surrounded by a moat and earthworks. These preparations were made with the utmost care, for there was no hope of immediate succor and the Japanese foresaw stirring times.

In course of time the Chinese court was informed of these events and the success of their generals in the north seems to have given them some enthusiasm for prosecuting the war; so additional troops were sent to the front under the command of Generals Yü Chung and Hū Kuk-ch'üng. These troops numbered 5,000 and were from southern China. Among them there are said to have been many "ocean imps," or savages from the southern islands. These men could enter the water, it is said, and scuttle the enemy's ships from beneath. We are told that there were also in this army some men of immense stature who came in carts rather than on foot. These forces went into camp at Süng-ju in Kyüng-sang Province. At this place there was also a large Korean army under Generals Kim Ch'ün-il, Kim Sang-gön, Ch'olé Kyüng-whé, Ko Chong-hu, Yang San-do and Yi Chong-in. Under them were large numbers of militia and raw recruits, and this accounts in part for the speedy fall of the town and the terrible slaughter that ensued. The Japanese laid siege to the place and after nine days, during which time the Japanese made a hundred separate assaults, the latter were reinforced and the defenders, exhausted by the long struggle, were finally driven from the wall and the Japanese effected an entrance. But even after they got in, the Koreans fought desperately and sold their lives as dearly as possible. Of this most sanguinary battle only one incident is preserved in the Korean accounts. When the Japanese entered the city and had advanced to a point on the wall which overlooks the waters of the Nam-gang (river), a desperate encounter took place, in the midst of which the Korean general, Yi Chong-in, seized two of the Japanese about the waist and, dragging them to the brink of the precipice, threw himself and them into the water below. Korean accounts say that in this battle the almost incredible number of 70,000 Koreans were killed and that an equal number of the Japanese perished. This latter must be an exag-

geration, for the loss of that number must have swept well-nigh the entire Japanese army from the country. We must remember that the Japanese army had received practically no reinforcements from the time it first landed on Korean soil, and it is safe to say that what with the losses by sickness and accident, together with the thousands who had fallen at the hands of the Koreans and Chinese, the original force must have dwindled to 150,000 or less; in which case the loss of 70,000 men must have put them *hors de combat* at once. This battle is called the greatest in the whole war, by the Koreans, though it is not considered the most important.

An interesting story is told of a dancing-girl of this town. When the Japanese took possession of the place she was appropriated by one of the Japanese generals. One day while they were feasting in a summer-house on the wall overlooking the river, she began to weep. He asked her the reason and she replied, "You have come here and driven away our people and our king. I do not know whether my sovereign is living, and yet I sit here and feast. I can hardly claim to be better than the beasts, to sit here and make merry. I must put an end to my life." Thereupon she threw her arms about her paramour and flung herself and him over the edge, thus ending her weary life and helping to avenge her native land at the same time. For this reason she was canonized at a later date and her spirit was worshiped at this place each year by royal edict.

All this time the great Admiral Yi was in camp at Hansan Island off the coast of Kyŭng-sang Province. His force was not large, but during his enforced idleness he prepared for future work. He set all his men to work making salt by evaporating sea water, and by this means he got together a great store of provisions. Needing barracks for the soldiers, he offered to the carpenters and workmen about a bag of salt for a day's work. His energy and patriotism were so contagious that many worked for nothing, and the barracks were soon built. At this point the king conferred upon him the admiralty of the three provinces of Ch'ung-ch'ŭng, Chŭl-la and Kyŭng-sang.

In the ninth moon the Commissioner Song Eung-ch'ang and Gen Yi Yŭ-song collected their forces and started back

for China. They evidently considered the back bone of the invasion broken, and so it was ; but like most spinal diseases it was destined to linger on for years before it came to an end. When these generals set out on their homeward way they left 10,000 Chinese soldiers in the hands of the Korean generals Yu Chŭng and O Yu-ch'ang to act as a bodyguard for the king. In spite of their suspicions of the corruptibility of Gen. Yi Yŭ-song, the Koreans speak in high terms of him. They describe him as a young man of thirty, of handsome person, broad mind and possessed of great skill in the art of war. When he was on the eve of returning to China he bared his head and showed the Koreans that his hair was already turning gray. He told them it was because he had worked so hard for them, which piece of bathos seems to have impressed them deeply.

Chapter XI.

The King re-enters Seoul....temporary palace....a royal lament ...a profligate prince....imperial rebuke...."The Flying General" ... uneasiness in Seoul....revenue reform ...reforms in the army ... King refuses to make peace with the Japanese....the Chinese retire ...plot against Konishi....Japanese envoy in Nanking....robbers put down....a good man ruined....Japanese trickery ...a patient envoy....he absconds....his flight covered by his second....homesick Japanese ...Konishi sarcastic....Chinese envoy in Japan.... Korean envoy....Japanese army leaves Korea ...prince refuses the crown....rebellion....death of a loyal general....envoys ill-treated in Japan....return....a new invasion determined upon ... comparison of Japan and Korea ...Japanese scheme to get Admiral Yi into trouble....Admiral Yi degraded ...second invasion ... Cho-ryŭng pass fortified .. Chinese give aid....Admiral Yi's successor a failure....great naval victory for the Japanese.

It was on the fourth day of the tenth moon of the year 1593 that the king reentered the gates of Seoul after his long hard exile in the north. But he found the city almost a desert. The palaces were burnt and the ancestral temple was level with the ground. Under the circumstances he decided to stop for some time in that part of the city which is called

Chong-dong, the present foreign quarter, near the West Gate. Here there had been the grave of one of the wives of the founder of the dynasty, but her body had long ago been disinterred and removed to a place outside the Northeast Gate. So the king took up his quarters at the Myŭng-ye-gung. It is the exact spot where the King of Korea lives today. A considerable tract of land about it was surrounded by a stake fence with a gate at the east and at the west. This royal residence was named the Si-ō-sa or "Temporary Residence." Here the king lived thirteen years while the palace now known as "The Old Palace" was being built. The king was desirous of rebuilding on the spot where his palace had stood before, the Kyōng-bok-kung, but he was told by the geomancers that that would be an unpropitious site. In order to build the new palace a tax of half a piece of cotton cloth was levied upon each man throughout the country. In some cases rice was accepted as a substitute.

After the king had entered the city, one of his first acts was to go to the site of the ancient Confucian Temple and, standing on the melancholy spot, utter the following lament: "The spirit of Confucius permeates space as water permeates the soil beneath our feet. If my faithfulness is great enough, let the spirit of Confucius rest down upon this spot." He noticed that none of the people were in mourning and so ordered that all those who had lost parents in the war should assume the mourner's garb.

At this time a strong faction arose whose wish was to see the king lay aside his royal prerogative in favor of his son. This prince was a son by a concubine, for the queen had no children. He was an ambitious but profligate fellow and had in his heart no loyalty for his father. Some of the courtiers went so far as to memorialize the King to the effect that it might add to the contentment of the people if the king should put the reins of government into the hands of his son. He hesitated to do this, for he knew the young man and how unfit he was to rule. At the suggestion of Song Eung-ch'ang, the emperor sent to the king appointing the Crown Prince to the governorship of the southern provinces in conjunction with the Chinese general, Yu Chung. The prince was delighted at this and hastened to his post at Chŭn-ju. He practically took

the whole jurisdiction of the south out of the hands of the king and even held the competitive examinations for literary degrees, which was an exclusively royal prerogative.

Another of the Chinese generals accused the king before the emperor of effeminacy and love of luxury and suggested that one of the best of the Korean generals be elevated to the throne in his place, but Gen. Suk Sŭng, who was very loyal to Korea, induced the emperor merely to send a letter upbraiding the king for his love of luxury and claiming that this was the cause of Japanese successes in the peninsula. The letter ended with an exhortation to arouse himself, work up a competent army, and complete the work of driving out the Japanese. The envoy bearing this missive was met at P'a-ju by Gen. Yu Sŭng-nyong and an escort. The Chinaman told him that his arrival in Seoul would be the signal for some very important disclosures. General Yu and Gen. Chŭk conferred together about this matter and decided that the king must in any event be prevented from abdicating, for their official heads depended upon his retention of the reins of power. They also persuaded the envoy to their view, so that when the king read the letter and declared his intention to abdicate, the envoy objected that this could not be done until he had sent a letter to the emperor and obtained his consent.

Meanwhile there was going on in the south a sort of guerrilla warfare against the Japanese. It was led principally by Kim Tŭk-nyŭng, a self-made man who had the confidence of the prince. This man had put his whole fortune into the cause and had himself fitted out 5,000 men. His method was to pass from place to place with great rapidity and strike the enemy when they were least expecting attack. In this way he earned from the Japanese the name "The Flying General." He is said to have been uniformly successful.

Of another ilk were Song U-jin, Yi Neung-su and Hyŭn Mong. These gathered about them bands of desperate men and went about the country looting and burning. In Seoul there was consternation. At any moment one of these bands might enter the city and work their will. The Crown Prince, a cause of great uneasiness, was still at Chŭn-ju and for aught any one knew he might be plotting the overthrow of the gov-

ernment. In fact this impression was so strong that the highwaymen dared to write to him complaining of the king and asserting that they were going to make a clean sweep. The implication was plain, that they intended to put the prince upon the throne. The solicitude of the people in Seoul took form in the rumor that Yi Tā-hyūng himself, the Minister of War, was in league with the rebels. For forty successive days this injured minister went and knelt at the palace gate and begged that the king would have him executed, as he could not endure the charge of unfaithfulness.

It was customary for the emperor to nominate an heir apparent for the Korean throne, but at the beginning of this war it had seemed necessary to appoint one immediately and so the king had informally promised the prince that he should be king. The latter now demanded that this be confirmed by the emperor and a messenger was sent to the Chinese court for that purpose; but as the emperor had no son himself except by a concubine and was loath to put him on the throne of China, so he was unwilling to see this prince put on the throne of Korea. The result was that he sent back a prompt refusal, which for the time dashed the hopes of the ambitious prince.

It appears that the rebuke which the emperor administered to the king was in some senses deserved. The king after all his wearisome exile in the north, probably paid more attention to the pleasures of peace that was for his own good or the good of the country. If so the rebuke had its effect, for the king immediately roused himself and set to work reorganizing the finances of the country and putting the army on a better working basis. Hitherto the revenue had all been collected in rice but now he allowed the revenue to be collected in any kind of produce, and the collection of it was farmed out to various individuals, a practice which at the time may have had its good points but which at the same time had within itself very bad possibilities. The reorganization of the army was a matter of great importance and the king set himself to it with a will. Heretofore each general had had his own following and there was no central power nor seat of authority. Each body of troops followed the caprice of its leader with no reference to any general plan. Before the

Chinese general Yi Yŭ-song left he put into the hands of the king a book treating of the art of war, a work written by Ch'ŭk Kye-gwang. This book the king put into use and appointed Cho Kyŭng and Yu Sŭng-nyong to have charge of the whole matter of military reorganization. In order to put the new plan into operation a large number of poor and destitute soldiers were gathered. They had to pass a physical test which consisted in lifting a rice bag full of earth, and of leaping over a wall as high as their heads. In ten days two thousand men were found who endured the test. The drill consisted of three parts, (1) firing with guns, (2) shooting with bow and arrow, (3) using the battle axe. In time these men became the royal guard and escort. The number gradually increased to 10,000, 2,000 being attached to each of the government departments. The whole force was divided into two parts and while one part was drilling in the city the other was set to work farming in the suburbs. In this way they raised the food necessary for the sustenance of the whole force. The plan was extended to the country, and teachers were sent to practice the country soldiers. It became a species of militia. From this time the quality and discipline of the Korean army improved in a marked degree.

It appears that the Koreans were not the only ones who suspected Gen. Yi Yŭ-song of showing favors to the Japanese, for the emperor took notice of it and deprived him of his high rank. He was supplanted by Gen. Ko Yang-gyŭm. This new appointee advanced toward the border of Korea as far as Liao-tung and from that point sent a letter to the king saying that the Chinese had already lost enough men and treasure in the war and that the king had better hasten to make friends with the Japanese and induce them to come and do obeisance to the emperor. It appears plain that this man wanted peace to be patched up before he should be called upon to do active work in the field. When the king saw this letter he said, "When the Crown Prince becomes king he can do as he pleases but as for me I will never make peace or friendship with the Japanese." But Yu Sŭng-nyong urged the helplessness of Korea alone and the need of securing China's help at all hazards. Sŭng Hou urged the fact that the new Chinese general had a large force in hand and he

must be conciliated at any cost. So the king reluctantly sent an envoy to China asking that overtures of peace be made with the Japanese. Even while this envoy was on the way, the emperor, apparently thinking the war at an end, sent an order commanding the immediate return of Gen. Yu Chung, with all his forces, from the province of Kyŭng-sang. The Crown Prince sent begging him not to go. The people all about the country were in distress about it. He was believed to be the only hope against the Japanese. The command of the emperor however was law and the general was forced to obey. Taking his army, together with the wives and children of those who had been married to Korean women, he went back to Liao-tung. It is said that ever 10,000 of the Chinese took back their Korean wives to China, but six years later they all returned to their native land.

Kato was desirous of meeting and having a talk with the Korean general Kim Eung-sŭ, the general of Kyŭng-sang Province. To this end he sent a Japanese named Yo-si-ra to arrange a meeting, and in course of time they met at the town of Ham-an and had a conference. Kato opened the conference as follows: "If Korea will help us to become the vassals of China we will remove all our troops from Korea immediately and we will also consider it a great favor." But Gen. Kim, who knew of the enmity which existed between Kato and Konishi, waved the main question by asking, "Why is it that you and Konishi cannot agree? It is plain that so long as he is here such a plan as you recommend cannot be carried out." Kato answered, "I have long wished to make an end of him, but can never get a chance. If in some way we could work up a charge against him and circulate it among the troops we might be able to get all the army removed to Japan." As to the further deliberations of these two men we are not informed, but we judge from this passing glimpse that Konishi the younger man was so firmly intrenched in the affection of his troops that Kato despaired of making head against him until that affection was in some way alienated. In this Kato acknowledges his virtual defeat at the hands of his youthful rival.

The emperor was not as anxious as his generals to make peace with the Japanese, and when he heard that his new ap-

pointee to the peninsula was in favor of a treaty with the invaders he promptly ordered his retirement, and Gen. Son Kwang was sent to take his place. Hardly had this happened when the envoy Ho Ok, from the Korean court, arrived, asking that a treaty be made with the Japanese. When his message was delivered all the court was in favor of the plan; but the Prime Minister said that as they had been deceived once by the Japanese general So Sŭ-bi, who had accompanied Gen. Sim Yu gyŭng from Pyŭng-yang on a similar errand before, it would be well to test them with three propositions. "(1) We will give the king of Japan the royal investiture. (2) Every Japanese soldier must leave Korea. (3) The Japanese must promise never to disturb Korea again." This plan pleased the emperor and Gen. So Sŭ-bi was sent for, that he might appear before the emperor and accept these conditions. On arriving at Peking the Japanese readily acceded to the terms and exclaimed, "We will gladly agree to this and will swear by heaven to abide by the terms." Thereupon Sim Yu-gyŭng, who had always had a strange leaning toward the Japanese, now exclaimed, "Japan now evidently desires to become China's vassal. An envoy must be sent to invest Hideyoshi with the royal insignia, and all this trouble will end." But Hŭ Hong-gang had a truer estimate of the visitor and remarked, "The Japanese are a subtle people, and all this talk of becoming vassals of China is mere pretense. There is no use in sending an envoy to Japan." Gen. Sŭk Sŭng said, "This man seems to be honest in what he says. Gen. Sim Yu-gyŭng should accompany So Sŭ-bi back to Korea and there confer with the Japanese leaders and then arrangements can be made for investing the king of Japan." The emperor so ordered and at the same time appointed Yi Chong-sŭng as envoy extraordinary to Japan to perform the ceremony of investiture. Yang Pang-hyŭng was appointed his second. These events all occurred in the latter part of the year 1593.

